

# HERALDRY

## Epitomiz'd:

And its REASON Essay'd.

By Silvanus Morgan, Arms-Painter, at the Sign of the Camden's Head near the Royal-Exchange;

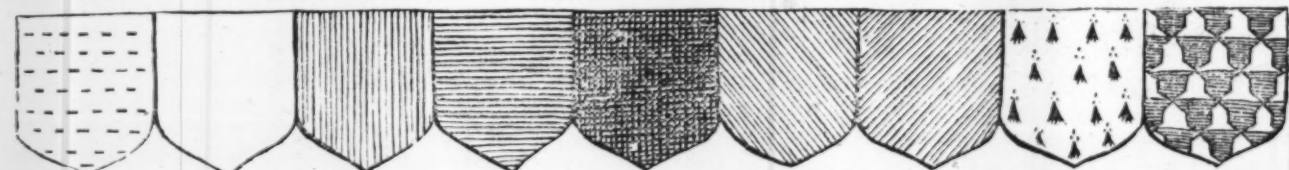
**A**RMORY, or Coats of Arms, faith Monsieur Ulson, is no other than the Seal or visible Character of Nobility, which is the most glorious recompence that either our own Virtues, or that of our Predecessors could acquire us. And as a Christian ought not to be ignorant of his Christian name, seeing it is the mark of his Adoption; so should it be shameful for a Gentleman to be ignorant of his own Coat of Arms, being the visible sign of his Nobility and shortned Symbols of his Heroical Actions, or those of his Predecessors: And in the general signification, as Ensigns of Honour among Military men, have been as anciently used in this Realm, as in any other; for necessity bred the use of them in Military affairs, for Order and distinction both of Political Bodies, Military and Civil, and for particular persons, as notes of Honour, as may be gathered from the Sacred Scriptures on the party colour'd Coat of Joseph, who had that honourable distinction, and from thence was called the Trophy-bearer, and the Abfconditum repertor. The Blazoner of Symbolical matter, as also that from Numb. 2. wherein every Tribe was commanded to pitch his Tent under their Standard, and under the Arms of his Father's House. And not only the Armologie of this Heroic Science was preserved, but the Gamologie and preservations of their Families by Genealogies, as may be gathered from the second Chapter of Ezra, where those that fought out their Genealogies, among those that were reckoned by Genealogy, but being not found were as polluted, cast from the Priesthood. For though they were in Captivity, *Fortuna non mutat Genus*. And it hath been the care of all Nations, namely, the Carians, Lacedemonians, Messonians, Romans, &c. So let me desire my Countrymen (that seeing the Learned Camden hath with some other given the first Honour of the Invention of Armory in this Part of the World to the Picts and Britains, who distinguished their several particular Families, by Colours, adorning their Bodies by Figure and Blazon) that they will accept this Introduction to the knowledge of Heraldry in the use of Arms, which in strict signification, the Learned Spelman hath defined thus, *Sunt insignia decora Symbola ad Notitiam & honorem latoris à Legitimo Judice Militibus ascripta*, which is handled in all its parts by Dr. Waterhouse, in his *Defence of Arms*. And our Learned Clarenceux Camden doth define Arms, in the Military and Civil use.

Is quem Grammatici, Prolema; quem venerantur,  
Quem Feciales simul & Historici Colunt. Camdeni Insignia.



Debes natales Terræ Camdene Britannia?  
Nonne magis debet Terra Britannia tibi?  
Quis tanto dignus reperitur Heraldus Heraldus?  
Quis Britonum hunc pingat, pinxit ut hic Britonas? Camdeni Insignia.

**A**RMS (faith he) are Ensigns of Honour; born in Banners, Shields, and Coats for notice and distinctions of Families one from the other, and defendable as Hereditable to Posterity, which hath been very Ancient, their Estimation beginning in the Holy Land, becoming by little and little Hereditary, their Posterity accounting it most honourable to carry the Arms that had been displayed in that most holy Service: The English Nation displaying a Red Cross on a White Field. The French and Portugal a white Cross in a blew Field. The Irish a red Cross in a yellow Field. The Spanish, &c. a Salter cross trunked in a white Field. The Scots, St. Andrew's Cross, white in a blew Field. And the more particular bearing in the Holy Land was the Cross, Crouched and Crooked, of infinite Varieties, as may be seen in all Military Orders of Chevalry and Knighthood; So also those particular Families that did signal Service there, had their Shields adorned therewith, or with Escalop-shells, Pilgrims, or Palmers Scrips or Staves, Saracens Heads, whose wreaths as they were usually born by them, so now as a Triumph of the Cross, are worn on the Helms of all Christian Soldiers; and in which Service, some Arms were altered upon several Occasions, other Gentlemen beginning to bear Arms from their Lorars, or whom they held in Fee, or to whom they were devoted, and for the granting of Arms from some great Earls, and passing of Coats from one private Person to another, there wants not some Precedents, which were all before the reduction of the Heralds under one Regulation, and as now, settled under three Kings of Arms. Viz. Garter, Clarenceux, and Norroy; The first being for all Patents of Honour, and Princely Ceremonies of Coronations, Marriages, and Interments of Nobility. Clarenceux being a Provincial King of Arms, of the East, West and South Parts of England, from the River of Trent Southwards, having the granting of Arms, and ordering of Funerals, from a Knight downwards, as hath Norroy also in his own Province under the Earl Marshal, to whom Gentlemen in former time would repair, and by his Authority would take Arms, which were registred by the Officers of Arms, in the Rolls of Arms made at every Service, wherein there was also a distinction between a Gentleman of Blood, and a Gentleman of Coat Armour, and the third from him who first had Coat Armour, was a Gentleman of Coat Armour, and the fifth from the first Bearer, is a Gentleman of Blood and Coat Armour: Nobility being agreeable to Religion, Almighty God vouchsafing to be called the Lord of Hosts, affecting the Military man's Ensigns of the Sword and Shield: and the Church Military hath the Shield of Faith, the Breast plate of Righteousness, the Sword of the Spirit, and the Helmet of Salvation, &c.



**E**very Coat of Arms, ought to consist of both Metal and Colour, having some Analogy of the Body and Spirit of the Bearers represented by the Field and Charge; Therefore it is necessary to know how to speak in the proper Language of Heraldry, which is called Blazon. I have here in the first place presented you with the two Metals, and five Colours, and two Furs, most commonly used in Arms, every one express'd by several hatching of Lines, Viz. The Or, by Pricks or Points; The Argent, Plain; The Gules, by upright Lines; The Azure by Horizontal; The Sable, by cross Lines; The Vert, by Lines bending to the right, and the Purple to the left; The Ermin being in its Natural colour, and the Vair being always Argent and Azure, though they also are varied, as the Colours are variously mixed, having other Names, if differing in Colour from the two last mentioned: All which are the common Fields in Heraldry, and are subject to Division and Charge, only the Vair being perfect Armory of itself: And if the Shield be divided, it is called Parted; representing the blows or the Cuts proceeding from the hands of Warriors, who having given or received the like in Combats, and made a shew Persaid to their Comrades, causing them to be painted upon their Escocheons in the same manner, it being a beauty to receive wounds in those Combats from whence flows more Glory, than Blood. And now with Caution, let me cry,



**T**he First, is the representation of the Church Militant, called a Cross; being the most worthy of all bearings, denoting all Divine and Moral Virtues. The second is a Chief, which though it consist but of one Line, yet is the emblem of Fame, who bears her head in the Clouds, representing a Head, a Chief, a Commander. The third is a Fess, signifying Resolution and readiness to Action, and is a Military Girdle coming out to conquer. Whereas the fourth represents the Balteum Triumphalis, worn by those that have conquered, and is called a Bend; it signifieth an old Soldier. The fifth is the Pale, representing a Military man in a standing Posture, and is called a Pale, denoting Vigilancy and Diligence, and is as a Column or Pillar erected to the memory of deserving Men. The sixth is a Chevron, and denoteth an Establish'd House, one that doth enjoy the Spolia Opima, the spoils of Arms gained in Wars: Honour being a Spur to Virtue, having attained to Opimum, which is all one with Amplum, and hath now set up the top Rafter of his House. The seventh is the Salter, which is an Engin of Manhood to assault or gain per Saltum, fitting Quadrata fronte; and denoteth a Politic Soldier. The eighth is the In Escocheon, representing the Property of a good Man, who labours to keep a quiet Conscience in his Breast. The ninth, Ordinary; that is, ordinary is the Bar which is never single, and are of the nature of the Scarf, worn about the Neck, or Arm, or Middle, denoting such as either with Arms or Council defend their Nation: two Bars representing Love and Honour.

Augmentations, as in the Institution of Baronets, each wearing an Escocheon or Canton, charged with a Sinister hand Gules, and when one Escocheon is born on another, it signifieth the Husband hath Married an Heire's general, and having Issue by her, it is Quartered by the Son, to shew the right of her Inheritance is transmitted from her to him; But if he be not an Heir, he may but impale the Coat on the Sinister side, which is called Baron and Fem; as for the outward Ornaments of Mantles, Helmets and Crests, with which the Coats were called altogether Achievements, they were of Military and Civil use; The Mantles as the Tent, Cloak, or Surcoat over all.



**T**he Helmet, as the defensive part of the Head, representing Council; And so the Armed Virgin was the Issue of Jupiter's Brain. The Crests on the eminent tops of the Helmets, which the French call Timbres, were anciently to terrifie by Monstrous and Terrible shapies, and many years was arbitrarily taken up at pleasure, but began to be Hereditary with us, about the time of King Edward the Second. More might be said of the outward Ornaments, of Coronets and Supporters, as distinctions of the Degrees of Nobility, as is here described: The first, that of an Esquire or Gentleman; The second, that of a Knight; The third, that of a Baron, Garde visure, placed in that Circulus Aureus, which the King hath conferred on Barons of the Realm, with six Pearls only; The fourth, that of a Viscount, consisting of the whole Circle of Pearls; The fifth, that of an Earl; The sixth, that of a Marquess; The seventh, that of a Duke; The eighth that of a Prince; And the ninth that of a Sovereign: And beyond the number Nine, none could ever go; so that if you desire more of this Art, in my Sphere of Gentry, in four times nine Chapters, you shall see the Harmony of Heraldry, from the beginning of the world; and that Nobility is ancient Riches. And whoever will note the manner of our Progenitors in that Age, when they wore their Coat-Armour over their Armour, and bearing their Arms on their Shield, in their Banners, Pennons, and in what formal manner they were made Bannerets, and had Licence to bear their Banners of Arms which they present inrolled to their Prince, who unfolded and redelivered with happy wishes; I doubt not but he will judge that our Ancestors were as Valiant and Gallant, as they have been since they left off their Arms, and used the Colours and Curtains of their Mistresses Beds instead of them. And though the Characters of Mechanics cannot be read, yet Arms are silent Names, and the Science thereof is Heroical. And forasmuch as the Skill of Armory consisteth of Rules of Blazoning and Marballing; (The first being an Explanation thereof in apt Terms either by Colours, Planets, or Precious Stones) which thereof is Heroical. And forasmuch as the Skill of Armory consisteth of Rules of Blazoning and Marballing; and the other being an ordinary disposing of Coats, as they may of right be joyned together. The premised well understood, will be infinitely sufficient to Both.